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MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

FEBRUARY, 1911

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## THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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*I give and bequeath to the "Woman's  
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the City of New York, February 1, 1861,  
the sum of \_\_\_\_\_  
to be applied to the Missionary purposes  
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# THE MISSIONARY LINK

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FEBRUARY, 1911

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## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

ONE of the most gratifying indications of world progress is to be found in the announcement that the Emperor of China "has decided to accede to the resolution of the Imperial Senate praying for the creation of a Constitutional Cabinet to take effect in February. Last June a formal demand was made on the Throne for the immediate convocation of a parliament, and delegates to Peking declared that they would not leave the capital until they had gained their object. The Government stood firm, an imperial decree issued on June 26 refusing the popular demand. The demand for a constitutional government appears to be general among the commercial classes of the empire, who constitute its strongest element."

IN this connection a statement from Dr. Emily Garner, of our Margaret Williamson Hospital medical staff in Shanghai, is significant. "The municipal authorities have agreed on a course of action regarding the plague. The Chinese demand that the Health Inspector shall be a foreign-educated Chinese physician, and a *foreign woman doctor*. Could this be believed in former days?"

OUR Evangelist in Shanghai, Miss Elizabeth Irvine, writes: "The longer I live in China the more I admire the people, and with the right leaders they will eventu-

ally be a power in the world. God has a great purpose for this nation, as they have characteristics second to none. All that they need is a strong belief in Christ, who alone is able to give them renewal of heart and life."

A SERIES of articles has appeared in an Indian paper on "A Dying Race." The writer, Dr. Mukherji, though of the Brahmanical caste, states: "The Bengali Hindus are divided into fifty principal castes. Among 100 of these Hindus, thirteen belong to Brahmans and so-called 'high castes.' These thirteen are fitted intellectually and morally to compete on equal terms with the members of any race in the world, and consider themselves superior to the remaining 87 per cent. of the Hindus. The disunion found among the castes is most serious. Every one is separated by a barrier of ignorance, distrust, and jealousy from his neighbor."

THIS statement is made by Bishop Warne: "In India, even now, there are over thirty-five times as many Christians as the entire native population of the Fiji Islands, and yet that only means that one out of every hundred is a Christian. The Mohammedan population in India is larger than in any other country. The statistics gathered for the great Cairo convention on Mohammedanism estimated the Moslem population of the world at 252,966,170. Nearly one-fourth, or 62,458,007 are in India."

A RECENT traveler through India gave this testimony: "I have not found a discouraged missionary. The missionary sees progress on every side. The Bible has been translated into all the leading languages and most of the dialects. Educational, medical and zenana missions have reached many thousands. The depressed classes are looking to Christianity. They recognize that Hinduism has degraded them and Christianity alone can truly elevate them."





FĀTEHPUR MEMORIAL DISPENSARY.

## IN EASTERN LANDS.

INDIA—FĀTEHPUR.

BACK AGAIN!

By Miss ADELINE F. OWEN.

AS the train drew into the Fātehpur Station one evening late in September, it brought me back from my Summer's wanderings in Italy, and two Swiss Cantons, to my Indian home and the place of duty. There at the station to meet me were Miss Todd and my five girls. The latter were shy of course, according to Hindustani etiquette, but their faces did not look sad, and I expect they were really quite glad. I know that I was, at all events. In my room I found the girls had wound green leaves and flowers over the pictures, and draped chains of them over the mantel-piece. The bright blossoms looked quite gay, and spoke the warm welcome of my girls very sweetly.

A few days later I entered upon my regular duties. The Dispensary seemed delightfully natural, though most of the patients were different ones. The walls of the Lily Lytle Broadwell Hospital and central block,

were about up to their full height when I left India in April. For several weeks past, the overseeing of the New Hospital workmen has been so absorbing that Dr. MacKenzie has been obliged to come to the Dispensary daily, somewhat later than is her habit under normal conditions.

Since my return I have started the Nurses and Compounders on a very simple course of Bible study by chapters. They now read daily a chapter in the Word *alone*, and I also read the same chapter in my quiet hour alone. We all try to note its natural divisions—its most striking incidents, or its most important teaching, and pick out also the verse that to each of us individually is the most helpful. Every Sunday in our Bible Study Class we review seven chapters—their contents and their teaching. Each morning, from this same chapter for the day, I select my subject for the little Bible talk at morning prayer in the Dispensary. Any patients who have come early, are invited, and sometimes the little office is very full with seven workers, and perhaps five or ten patients. These are priceless opportunities.

One day recently, I read and explained to them as well as I could, the exquisite little

parable of the "Treasure Hid in the Field." The Hindustani idioms make very vivid these Eastern stories, related by our dear Lord, and the people listen to them with real interest in many cases, as is evidenced by the questions they ask later. Then, as the nurses are familiar with this chapter from their own reading of it, they can answer the patients' questions more easily, as they ask them while they are being treated. Also the nurses and compounders have permission whenever any one of them has a five-minute lull in her work, to go into the waiting room, and either assist by singing hymns, or sit by some poor suffering one, and show her the simple truth of the great salvation and the greater Saviour. We hope that the nurses may develop by this double experience of personal study of the Word of God, and personal ministry to others, into intelligent soul-winners. We want very much to guard against temptation to eyeservice, or to routine or automatic ways of working and witnessing. Rather a living, real testimony, the spoken expression of a real faith and desire is what we want.

So again I appeal for prayer from the people at home that the daily hourly repetition of the Gospel may not stultify reality; that the service may not be mechanical, but spiritual—just a human soul who is walking in the light, holding out the source of the light to a human soul who is walking in darkness. That is what we want, the reality every minute—of God's light in us, and God's own love, which would give that light to others at any cost. This is what I am praying for, for the nurses and for myself. Will you take up this prayer with me?

Again for the patients I would ask prayer. A number of them have reached the point where they say to us, "Yes, it is true—Jesus only is the Son of God. He is the Saviour," but it ends there. Following Jesus as His servant in obedience, is too hard, it costs too much, and to be baptized would make them outcasts! Patients of this class recognize that the Spiritual Medicine is there—that it is good and will be efficacious; yet they do not drink it. Will not their very admission of its value be their condemnation if they take no vital step of appropriation? Yet this is a heart work, no one can compel them; but God's Holy Spirit can constrain by His mighty love those to follow Jesus, to whom He has truly become real as Saviour. Yet He expects us to do our part. "Ask and ye shall receive." We must be faithful in the asking, especially when it means blessing

and salvation to those who do not know enough to ask for themselves. So for these slowly awakening ones, so blindly, timorously, groping in the faint, faint light which has penetrated into their hearts, I ask you to pray in faith daily.

#### ZENANA AND VILLAGE WORK.

By MISS MARGARET HARRIS.

THE area in Fātehpur district is 1,631 square miles; its city population 19,000, that in the district is 686,391. There are 1,408 villages and at present one zenana missionary and two teachers, although four are under training.

Surely these figures are a strong appeal, although only four or five villages are visited with any regularity. The Zenana work in the city is most promising, for hardly a day passes without an appeal to visit this or that new house.

Many women beg to be taught twice a week, but with our small number of workers we can barely visit all who want us even once a week. I have been much struck with the readiness of Mohammedan women of the better class to read the New Testament and with their great attention to the Bible lessons. Their husbands and brothers also have asked for Testaments. Our reliance is on God's own Word, with prayer for the Holy Spirit.

In one Mohammedan zenana, the wife showed me a Testament and a Gospel magazine which her husband had evidently used. In another house the woman told me of two members of her family who had years ago become Christians. We are cheered by these signs, that often where least expected, the power of the Gospel has been witnessed. All unknown often to us workers, God is preparing souls to receive Christ. One educated Mohammedan man said to me: "There are several in this city who are Christians at heart." He asked me to teach his wife, especially to read to her of the death of our Saviour. When one considers that the Koran denies the death of our Lord, teaching that He was taken to Heaven without dying, and that God made Judas Iscariot's face so to resemble the face of our Lord that the Jews crucified him, how one praises God when asked to read and speak especially on that solemn and glorious fact.

We would like to have two Bible-women set apart especially for the villages. The cold



season is the opportunity for this sorely needed work. Many villages are far away from the road, and are reached through fields and narrow foot paths and some are inaccessible during the rains. We want to make the most of these precious five months of fairly cold weather.

We are debtors to these poor, ignorant village people, hundreds of whom have never heard the Gospel, others perhaps once. How difficult it is to grasp such a new message in one hearing.

Will all praying friends bear the needs of this city and villages on their hearts, and if possible send some help toward itinerating these few months? Books, tracts, conveyances are all needed to reach the distant villages.

Very often women who visit our Memorial Dispensary ask the Bible-woman to come and see them in their villages, but as a rule we are quite unable to do so. Pray too that our teachers may be filled with a longing to win souls and expect to win them. There is a danger of being just satisfied with sowing and not expecting a harvest!

## JAPAN—YOKOHAMA.

### A GREAT FUNERAL.

By MISS SUSAN AUGUSTA PRATT.

**I**N a very busy part of Tokyo stands a temple much patronized by the merchant class. It was built several hundred years ago on the site of an old castle, the place having been considered lucky, as a copper seal with the characters for "good luck" had been found there. This temple stands amidst large pine trees with a cemetery nearby. There are massive gates and a broad stone walk leading to the great doors.

Many years ago a beautiful young girl named Shick was sent to this temple while her father was rebuilding his house. The girl wishing to remain and thinking her father would send her back, set fire to the new house. According to ancient Japanese law, the person who committed such an act was sentenced to be burnt to death. The girl was burnt alive in the yard of the temple, and the story has it that her burning sleeves rising into the air set a large part of Tokyo on fire.

A short time ago in this temple I attended the funeral of a prominent man in political circles, whose daughter-in-law was for some time a teacher in our Bible-Training-School.

As he was a man of wealth much money had been given to the priests, and accordingly the funeral ceremony was carried out on a magnificent scale.

The mourners, clothed in heavy white silk, left the house for the temple, the body being carried upon a beautiful wooden standard covered with brocaded satin. The coffin was placed at the entrance to the temple just before the altar, upon which were food and drink for the departed, also his sword and tablet, upon which his name was inscribed, and which would afterward be cherished by the family. Before the altar a large red lacquer chair was placed for the high-priest, who was clothed in red, and carried in his hand a small red wand. At his left and right stood a company of young priests clothed in colored brocade robes, two or more of the priests carrying drums and brass gongs, which were occasionally beaten.

The high priest lit the incense and, after the intoning of prayers, preached a short sermon. A solemn part of the service was the presentation of the family sword to the temple. During the service at times the priests knelt and again stood. Finally the high priest announced that the soul of the departed man had entered the region of the blessed and left the temple hall followed by the priests. The family, who had sat at the right of the altar, one by one offered and burnt incense before the body. Meanwhile the friends and sight-seers, who had been seated at the left, having received boxes of funeral cake, departed before the services were really over.

It seemed sad to see that these priests did nothing but what they were paid to do. When the coffin was carried to the burial plot no priest accompanied the family, only the paid carriers, laughing and talking as they went along.

My mind went back to a funeral held only two weeks before of the young wife of one of the most earnest Christian men it has been my privilege to know. He is a staunch supporter of our preaching place in Futsu, and has also helped in evangelistic work in different places. He and his wife faithfully attended all the services and were a great help and comfort to the Bible-women.

Mrs. Ishii was ill only a few days and passed away or "went to sleep," as the Japanese say, showing strong faith in Jesus.

The funeral was held in Mr. Ishii's home, a Japanese pastor conducting the impressive services. Not only was the house filled with

the friends, but the yard was crowded, all listening intently to the earnest sermon. The Bible-women had charge of the music. After the service in the house, all walked a short distance to the family lot in the midst of rice fields, where another service was held at the grave. This was very impressive, and many scores of people heard of Christ for the first time.

In talking with Mr. Ishii afterwards, he told me he felt God had wonderfully sustained him and was calling him to a closer walk with Christ.

Mrs. Ishii was very faithful in the woman's meetings, and her sweet Christian life has been a blessing to many. She "being dead yet speaketh."

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MY PRIVILEGE.

By MISS ANNA L. HILL.

**I**T was my privilege to teach a year during the absence on furlough of Miss Mary E. Tracy, in the school for Japanese girls at 212 Bluff, and I can unhesitatingly say that I found it very well managed under the efficient principalship of Miss Clara Loomis, who seems to have the true spirit of the missionary teacher.

There was a spirit of helpful co-operation and mutual interest between teachers and pupils that was very delightful and interesting to see. An earnest religious tone was very noticeable, and the definite teaching from the Bible given every day, resulted in the baptism of girls before the end of the year.

The school is doing a great and noble work in helping to Christianize Japan.

But to keep pace with the Government schools where no Christian teaching is allowed, it needs a better equipment, especially in the line of domestic science, which is considered very important by the Japanese.

This school deserves and should have the hearty approval and support, both financial and moral, of all earnest Christians in the United States, as it is a Union School.

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Miss Lucy Tappan, who is now assistant in the school, writes: All your faithful workers in America, would be gratified to see how womanly and lovable these Japanese girls are growing. In Chapel they read the Scriptures and sing the Christian songs with a genuineness of interest unmistakable. All are appreciative of the true Christian interest shown in this school and its sister organization, the

Bible-School, through all the years of their existence. Every girl and woman who studies here must go out into the world a bigger and a nobler soul for its inspirations and daily help.

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PERSONALS.

*China, Shanghai:* Miss Elizabeth Irvine writes: The work among the children is encouraging. There are now six young girls in our schools, all of whom have been rescued from a living death. Others might be mentioned. The latest arrival was fished out of the canal near the Margaret Williamson Hospital almost choked to death with water and mud. Her history may never be known; possibly kidnapped, and to escape detection disposed of her in this way.

Little Ling Dien, a blind child who has grown to be very interesting, was picked up from where she had been thrown out to die and brought to the Hospital. Her blindness is the result of smallpox, from which she was recovering when brought to us. She is learning to commit Scripture to memory. Last term she completed four chapters in St. John's Gospel besides hymns. Some day she may be our singing Evangelist, for she loves to sing.

Another little waif of two or three years was dropped in our Dispensary, and her history is a blank. A class of eight are learning to sing "There is a Happy Land," this being their favorite hymn.

*India, Allahabad:* Miss Wishart writes: Miss Roderick has done a really remarkable work for the Indian Ladies' Club, whose art and literary efforts, simple as they are, show a decided and encouraging advance. You may be pleased to know that the twenty-four paintings sent by our Indian Ladies' Club to the U. P. Exhibition, were all used to decorate the room in the court prepared for Lady Min-to's reception, when she and the Viceroy visited the grounds.

The new class begun in English Bible study for these ladies at our Mission bungalow once a week will, we trust, help to make these advanced Bengali women something better than simply "polished pagans."

*Cawnpore:* Miss Beach writes: Keep dolls, outing flannel, towels, soap, gingham and percales, as well as bolts of unbleached cotton cloth, on your India memoranda, for in these material ways your love is made apparent to your unseen Indian sisters.



## HERE AND THERE

### AN OBSOLETE WORD.

FOR many years our missionaries have urged a change of the title of our Society by omitting the closing words, "For heathen lands." Originally the name heathen signified "dwellers in the heaths," or places remote from the higher civilization of cities.

Of late the term NON-CHRISTIAN, has superseded this former designation of people living without the light of the Gospel of Jesus Christ, and has been universally acknowledged as the most satisfactory generic word for vast nations of the East.

To prevent antagonism, while presenting the highest ideals, must ever be aim of the Christian Missionary. An echo comes to us from the Edinburgh Conference of 1910. "The vast extent of the work to be done, and the subtle and baffling obstacles which oppose, are such, that nothing less than the action of the Omnipotent God behind the presentation of the truth of Christ, will enable it to prevail and overcome."

It was with reluctance that we considered any change in the title selected by our founders, and a decision was postponed to our Jubilee year. The prominent word in our title is UNION, and this remains our distinguishing characteristic. Therefore we feel satisfied that our constituency will endorse our acceptance of changed conditions of the twentieth century.

Doubtless none of our friends are ignorant of the celebration of fifty years of organized foreign mission work, which has been triumphantly inaugurated all through our land.

Meetings are to be held in New York in April, in which we trust the same contagious enthusiasm may be manifested as in other cities. The Chairman, Mrs. Henry W. Peabody, of the "Central Committee on the United Study of Missions," has written us: "It has been suggested that all Christian women unite in bringing to our Lord, this Jubilee year, an offering of one million dollars for Foreign Missions. The West has already given in pledges nearly three hundred thousand dollars. Any Board desiring to co-operate in this effort may do so through its own constituency and according to its own ideas and methods, as all money will be pledged to the Boards. It should be a gift of love rather than an added tax."

It has been proposed that whatever sum may be raised by our own constituency will

be devoted to our Jubilee Fund for our Missionaries' salaries.

### WE YOUNG MISSIONARIES.

By FRED. PERRILL.

WE have been losing missionaries at a rate to make one catch his breath. What is to be done? "Get out new missionaries," is the reply of one who habitually settles all questions without second thought. This, however, does not at all meet the case. A new missionary cannot do an experienced man's work, and ought never be asked to attempt it. Death and sickness among men on the field, may call for the doing of otherwise unwarranted things and thus a new man may be thrust into large responsibilities. Such a thing should never be considered warranted in itself.

I believe the new missionary should reach his field of labor possessed of two desires. The one should be, that he might be stationed where no great administrative or financial responsibility would immediately fall upon him; and the second like unto the first, should be, that he be allowed to remain in such a subordinate position for some years, the longer the better.

Not the exercising of authority, but the development of aptitudes, should be the supreme business of the new missionary during the early years of his service.

A district on a mission field holds much greater possibilities and carries with it far greater responsibilities than an ordinary district at home. Yet it is a fact that men aspire to the District Superintendentcy on the mission field, who would not dream of such a distinction, were they at home. Men have been known to betray their eagerness for a district before they had been on the field three years, and they have been known to become disheartened to the point of apparent physical breakdown, because of the failure of such ambition, and that before their first furlough fell due.

It is unfortunate, but it is a fact that appointing a man a missionary, does not guarantee him immune against unreasonable ambitions, nor does it constitute him qualified for positions the nature of which he knows little or nothing. By a sort of common consent, a new missionary is looked upon as being specially favored if he is put in charge of some big mission enterprise, that the most capable and experienced man on the field would with reluctance and apprehension undertake. And frequently you may see in some church paper



from home, a glowing account of how some young missionary has been made District Superintendent of some district, with the management of a mission press, a colonization scheme, and the opening up of a vast new work beyond the mountains. And he is supposed to be a fortunate man.

Speaking plainly, when a new man finds himself forced into such a work and with no escape, he is an object for pity; but if along with the appointment has come a notion that the task is to his liking, and is almost commensurate with his ability—then the work needs our concern.

There is no thought of criticising the effort of those in charge, who are oftentimes sorely pressed to get positions filled. Would that they were not so often driven to do that which is contrary to their best judgment. What I protest against, is the growth of a false estimate as to what constitutes effective missionary work. There is a real danger here. Let it be emphatically insisted upon, that effective service does not necessarily imply either extensive authority or an expensive plant. The new missionary is liable to go astray here. Unless carefully initiated and wisely directed he will soon begin to feel that no opportunity for real and effective work can come to him until great resources are placed in his hands.

An extensive mission in any land must have large centers with suitable plants; there are bound to be leaders who have heavy responsibilities. But all this should not daze and confuse the new worker. Nor should it unduly work upon his ambitions. His position, naturally and willingly, ought to be far removed from the seat of power. And if it is anything other, it should be so in spite of his protests.

Garfield's definition of a college can be taken almost bodily, and made to serve as a definition of an effective mission. A man with the proper conception of what mission work is, needs little else than a log to sit upon, and some one on the other end to work upon. Such a man can use better equipment as he gets it, but he is always superior to his equipment and more essential.

If the new missionary will take this view of the situation, he will see that the thing for him to do is to personally and patiently apply himself to the ground principles of his task. With a well developed missionary foundation, he will run a fair chance of escaping the two great dangers that stand before the young missionary. First, there will not be the danger of physical breakdown. Such breakdown often comes, when a missionary wakes up to the

magnitude of the task he has undertaken. A longer apprenticeship would go far toward doing away with premature breakdowns. For a man would then come into large responsibilities, not only conscious of their proportions, but somewhat adequately equipped to meet them.

Again, a long apprenticeship will do much toward saving a missionary from that second danger, namely the doing of ill-advised things.

#### JUBILEE GREETING.

*From School at 212 Bluff, Yokohama, Japan,  
to the W. U. M. S.*

By MRS. MASA KIJIMA KASAI.

“THE hearts, minds and lives of all Japanese and the other Eastern women were blessed by the establishing of the Mission Schools and the other kind of Mission work through your Society. For fifty years we have enjoyed that great privilege. We have learned of the true God and His knowledge, also the advanced ideals of the Western civilization and the refined modes of living. We have shown our appreciation by our earnest acceptance of these.

“As a representative of the class of 1898, from the Kiokitsu Jo Gakko at Yokohama (212 Bluff), Japan, I most heartily congratulate you for reaching your fiftieth anniversary under such flattering conditions and to celebrate the Golden Jubilee. Wish you God-speed in your noble work to continue until my generation to generation will have same privilege as I had.”

#### A STIMULUS.

TO grow in faith we have three things to do—to ask it, to exercise it, and to contemplate examples of it in the great saints by the study of the Scriptures. And furthermore, we must gather faith for the future. We must labor to-day to have the faith we may require in five, ten, twenty years. We must gather day by day the spiritual provision, so that surrounded by the most abundant gifts of God, we have only to open our eyes and stretch out our hands, for when the time of trouble and sorrow comes, the drooping spirit will need all this strength for the terrible struggle. Therefore grow daily in grace that you may have provision against the day of trouble.—*Selected.*



PUSH-PUSH TRAVELING, INDIA.

## FOR MISSION BANDS.

### DAILY SIGHTS IN INDIA.

By FRANCES WEBB.

OF course you have seen a man riding a pony, a donkey and a mule; possibly a bullock, camel and elephant. All these we met, and there were monkeys, goats and sheep on the road too, but I did not happen to notice any one on their backs. Perhaps I should if I had looked sharp, for it is so much easier to ride than to walk, don't you think so? In fact there might have been someone on a man's back, for the Indian men are driven in jinrickishas the same as a horse. Of course they only stand it three years or less, but then they are only Indians, so what does it matter, they think. There are plenty more. Most of these beasts carry a large bundle on the center of their backs, and if the owner wishes to ride he generally sits so far back I wonder he sticks on. Now this may be all very well for a large animal, but most of the donkeys are tiny creatures. We met a little donkey whose hind legs were so bent from carrying heavy loads on his hips that the two large joints struck each other every step he took, and his rider was goading him on while he struggled with a burden on his back almost as large as himself.

Miss H. and I were on our way to visit some of her zenanas in Fâtechpur.

"Why do you not come to teach us more frequently? We wish to learn to read the Bible, but you come so seldom we cannot remember when you come, what you have previously taught us." These were the words that greeted Miss H. in the first zenana we entered. It is no wonder they cannot remember when one realizes that their minds have never been trained, and that they never even converse with any one but their nearest relations, besides the missionary, and sometimes are not allowed to leave their zenanas.

Miss H. is the only Urdu zenana worker here, in a town of eighteen thousand souls, and she is able to call on each family once a week. There are two Christian teachers for the Hindu women, and it is hoped there will soon be two helpers among the Urdu women.

These Mohammedan people sacrifice a goat and believe at death the goat will appear, and if they are believers he will take them safely across a bridge which is as narrow as a thread, and as sharp as a sword.

I think at each home we called Miss H. was requested to stay and tell them more when she read and explained the New Testa-



ment. At one house, as she picked up her parasol to go, it was taken from her hand and she was begged to remain. They say her teaching means so much to them when they have nothing to think about but their family affairs.

While Miss H. was teaching two women and a girl, in the first zenana we visited, I employed my time in observing our surroundings. The room in which they were faced a court and this side was entirely open. The room was nearly filled by three beds, and on these were huddled eight people, as the early morning was decidedly chilly.

The first thing I noticed about the women and girls, was the great amount of jewelry they wore. A girl would have five large circular silver earrings in the upper part of her ear, which enlarged, caused it to droop. Then there would be one or two very large rings in the lower part, in some cases so large they touched the shoulders. Of course there was a nose ring, several necklaces, and a dozen bracelets on each arm in some cases, four or five anklets, besides finger and toe rings. One woman wore a pink colored shirt on the outside of tight fitting trousers which extended to her ankles, of red, yellow and green plaid. Her feet were bare, but she wore a scarf of scarlet on her head and shoulders. But that was not all I saw. Imagine my feelings when a mouse darted for Miss H. and ran under her chair, but she calmly went on with her lesson, simply glancing at the mouse as though it were a common occurrence. I saw at least half a dozen mice on the floor or beds beside the women and children. Both pigeons and sparrows flew in, apparently without any fear, and they had two white rats and two parrots in cages.

I could tell that these people were much interested in the New Testament by their expressive faces and their rapid questions. None of them are Christians but one son. He does not attend church now, as he is married to a woman who is not a Christian and she has a bad influence over him. However, he says he is a Christian and will attend church services again.

A boy in this family told the missionary, friends of theirs wished her to call. Upon our arrival we were greeted with smiles by two beautiful young women with most intelligent countenances. I learned they were unusually bright. The younger one said her brothers had taught her to read a little, and she wished to continue her studies. This was very unusual, as brothers are almost never willing to teach their sisters to read. One of the boys

from this home is now being educated in Oxford.

At the third zenana there were also two young married women. Their house had just been whitewashed and looked delightfully clean. They were sorry to admit they had lost their verses of Scripture, so had not been able to learn them for their teacher. She gives Scripture verses to be memorized in every case where they are willing, and they are generally pleased to memorize them.

Over twenty women and children gathered where we made the last call, and at least sixteen were old enough to understand what was being told them. The last comer was very aged, and she evidently did not expect to find white faces, for she gave us one glance and fled. This amused the others greatly, and, after a hearty laugh, they evidently reassured her somewhat, for she returned and very gingerly sat on the edge of a back seat with her eyes glued on us.

As I sat among these people and saw the yearning in their faces as they asked their missionary to explain more Scripture, it seemed to me there could be no happier life (hard though it be) than to spend it teaching the Gospel to these people who desire it so much, and who need it still more. We know we are surrounded by the love of Our Father which art in Heaven.

## CHRYSANTHEMUM EXHIBITION.

By CLARA ALWARD.

**A**N artistic chrysanthemum exhibition was recently opened in Yokohama, and it was interesting to notice in one room, where the signs of the Zodiac were represented by wax figures of men and women in chrysanthemum dresses. The figure which stood for the lamb was made in the likeness of the pictures which represent Jesus Christ, and on the head of the figure was a small cross.

Japanese children know very little about sheep, except as they learn about them through the beautiful lessons of the Scriptures. Some time ago a young man sent us ten beautiful pictures of sheep, which were framed and hung in our preaching places in the country stations, and we have many times been grateful for them. We have also received a number of picture rolls from home, which we are very glad to use. These and smaller picture cards of all kinds suited to Christian work will be most gratefully received. Printed papers cannot be used so generally, but all children can read pictures.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from December 1 to December 31, 1910.

## ALLAHABAD, INDIA.

Conn.—Greenwich, Mrs. A. C. Hencken for Miss Wishart's salary,	\$600 00
N. J.—Fanwood, Mrs. R. L. Thomae, 3.00; Morristown, Dr. McAlpin, per Mr. W. C. Van Doren, 10.00 both for Miss Wishart's special work; Newark aux., Mrs. R. H. Allen, Treas., 50.00; Miss Ottilie Olsen, 10.00 for Miss Roderick's club work,	73 00
Md.—Baltimore, Mrs. A. N. Bastable, Treas. Y. W. C. Ass'n, Mrs. J. P. Elliott's Bible Class, for support of Shahzaida,	25 00
Total,	\$698 00

## CALCUTTA.

Mass.—Boston Br., Miss Cora Tuxbury, Treas. Miss May's School for Pyaria scholarship,	50 00
Conn.—Hanover, Invalids' Aux., Miss A. B. Fuller, Treas., for Pretinoi (orphan),	8 20
N. Y.—Brooklyn Br., Mrs. F. R. Halsted, Treas., for Shadomni, 25.00; Hearts and Hands for Jesus Band, Mrs. J. E. Johnson for orphan, 20.00,	45 00
Pa.—Philadelphia, Mrs. John Marston for Elizabeth Marston (orphan), 15.00; Williamsport, Master C. L. Chatham, for Samoti, 6.25,	21 25
Mo.—St. Louis, Mrs. S. W. Barber, for Sarah (Bible reader),	15 00
Total,	\$139 45

## CAWNPORE.

## Mary Avery Merriman Orphanage.

N. Y.—Brooklyn, Miss J. L. Atwater, for Kashni, 15.00; New Brighton, Mrs. J. J. Wood, 2.00; Schenectady, Mrs. G. V. N. Lyle, for Kahira, 4.00; N. Y. City De Witt Mem'l Ch. German Br.: Miss Houser for Mitto, 10.00; Newburg, S. S. Miss E. M. Wells for child, 20.00,	51 00
N. J.—New Brunswick Aux., Miss A. B. Cook, Treas., for orphan, 15.00; Ridgewood, Mrs. C. P. Ackerman for orphan, 15.00; Westfield, W. For. Miss. Soc. Ref. Epis. Ch., Miss M. V. Hammer, Treas. Y. P. S. C. E. Grace Ch., (Scranton, Pa.), for Jane, 35.00,	65 00
Pa.—Lancaster, Miss Mary Gochnauer for Razi,	5 00
Ga.—Tioga, Mr. H. A. Field for Bertha,	5 00
Cal.—Pasadena, Miss G. R. Ward,	25 00
Total,	151 00

## FATEHPUR.

## Lily Lytle Broadwell Memorial Hospital.

O.—Cincinnati, Mrs. W. W. Seely, in loving remembrance of Mrs. Lily Lytle Broadwell, "Elizabeth Davis Espy Bed,"	600 00
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## RESCUE WORK.

N. J.—Scotch Plains, Mrs. H. S. Fullerton, for her worker,	4 00
Total,	\$604 00

## JHANSI.

## Mary S. and Maria Ackerman Hoyt Hospitals.

N. J.—Morristown, Miss M. C. Cross, for Bibles, 5.00; Newark Aux., the Misses Condit in memory of their mother, Mrs. Stephen H. Condit, for nurse, 60.00.	\$65 00
Total,	\$65 00

## SHANGHAI, CHINA.

N. Y.—Albany Br., Miss M. L. Leonard, Treas. Madison Ave. Ref. Ch. collection for Hospital Asst.	\$60 00
Total,	\$60 00

## YOKOHAMA, JAPAN.

N. Y.—Albany Br., Madison Ave. Ref. Ch. collection, 60.00; Miss M. L. Leonard, 60.00, both for Bible Readers. Matteawan, Tioranda S. S., per Mr. H. S. Corney, 15.00; N. Y. City, Miss Mary Crosby, 50.00,	185 00
N. J.—New Brunswick Aux., Miss A. B. Cook, Treas., three scholarships, 120.00; Plainfield, Mrs. J. W. De Graeff, scholarship, 40.00; Westfield, W. For. Miss. Soc. Ref. Epis. Ch., Miss M. V. Hammer, Treas., Mrs. Joseph Barton's quarterly for Bible Reader, 15.00,	175 00
Total,	\$360 00

## GENERAL FUND.

N. Y.—Albany Br., 148.05; N. Y. City, Mrs. W. E. Truesdell, 5.00; Mrs. E. E. Robinson, 20.00; Tuxedo, Mrs. S. S. Marie, 20.00; Ossining, Friends per Mrs. J. E. Johnson, 12.25,	\$205 30
N. J.—Fairton, Mrs. M. J. Shepperd, 1.00; Hackensack, Mrs. W. Williams, 32.00; Lakewood, Rev. A. H. Allen, 100.00; Montclair, Mrs. Benj. Carter, 10.00. Newark Aux., collected by Miss Merry, North Reformed Church: Mrs. R. F. Ballantine, 50.00; Mrs. John Ballantine, 10.00; Mrs. F. L. Douglas, 1.00; Miss A. B. Duryee, 1.00; Miss M. O. Duryee, 1.00; Miss Eliza S. Dupue, 1.00; Miss Edith Merry, 3.00; collected by Miss J. W. Abeel, Mr. Frederick Freelinghuysen, 5.00; Mrs. R. B. Symington, 10.00; Mrs. Clara Brown, 1.00; Mrs. Benjamin Stiles, 1.00; Miss J. W. Abeel, 3.00; col. by Miss Emma V. Miller: Mrs. Wm. H. Douglas, 1.00; Miss M. C. Brown, 1.00; Miss Johnson, 1.00; Miss Theresa Burnett, 1.00; Miss Emma V. Miller, 1.00; col. by Mrs. Allen: Mrs. Charles W. Wheeler, 10.00; Mrs. Harriet Carter, 1.00; Miss E. Carter, 1.00; Miss E. J. Clay, 5.00; Mrs. S. H. Gulick, 1.00; Miss F. L. Smith, 2.00. Mrs. Peter Ballantine, Trinity Church, for General Fund, 200.00, Princeton Br.: Mrs. S. M. Wiggins, Treas.,	53 00
Ky.—Louisville, Miss F. Y. Lovc,	2 00
Total,	\$715 30

## JUBILEE FUND.

N. Y.—Albany Br., Miss A. S. Kibbee, 5.00; Brooklyn, Jubilee Com., 11.00; N. Y. City, Mrs. De Witt Knox, 10.00; Miss H. L. Kingsbury, 5.00; Mrs. D. I. Reynolds, 10.00,	41 00
N. J.—Millstone Aux., Mrs. P. Eugene Nevins, Treas.: A Friend,	5 00
Ill.—Galesburg, A Friend, 1.00; Rockford, Mrs. Ralph Emerson, 10.00,	11 00
Total,	\$57 00



SUBSCRIPTIONS TO MISSIONARY LINK.

Mrs. C. W. Palmer, 1.00; Miss J. A. Atwater, .50; Mr. W. H. Shaw, .50, \$2 00

WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Phila., Pa. \$25 00  
 Cawnpore—Mrs. H. H. Baldwin, for Bible woman, 10 00  
 Fitehpur—The Misses Wray, for Bible woman, 10 00  
 Jhansi—Mr. W. H. Bower, 5.00; Miss L. E. Allen, 5.00, for their Bible women, 10 00  
 Japan—Mr. C. L. Hutehins, for Kono Yoshida, 5 00  
 Mr. and Mrs. Neilson Olcott, for Moto Iwarama, 5 00  
 Miss J. M. Budlong, for worker, 10 00  
 Mr. and Mrs. W. H. Frederick, for Suga Morl, 5 00  
 Two sisters per Mrs. J. S. Cox, for Shlmo Osagawa, 15 00  
 Ardmore First Presby. Ch. S. S., for Ishli Ishizaki, 15 00  
 Mrs. G. R. Kling, for Shizu Koglschl, 30 00  
 Mrs. G. H. Weigle, for Misae Nishl, 30 00  
 Mrs. J. M. Ham, for Mutsu Uehida, 30 00  
 Mr. and Mrs. G. T. Bisel, for Yachiyo Maru, 5 00  
 Mr. W. H. Bower, for Lua Setsu, in memory of Mother, Mr. J. Dickson, for Marusa Hibi, 60 00  
 Total, \$260 00

PHILADELPHIA BRANCH, PA.

Quarterly salary, Dr. Reifsnnyder, \$150 00  
 Quarterly salary, Dr. Ernst, 150 00  
 Quarterly salary, Miss Todd, 150 00  
 Quarterly salary, Miss Lillie Roderlek, 70 00  
 For Virginia Lindsay, Calcutta Orphanage—  
 From Miss C. A. Lindsay fund, 20 00  
 For Mary A. Stotesbury scholarship, Mrs. J. Lewis Crozer, 30 00  
 For Kalunji, M. A. Merriman Orphanage, Cawnpore, from the Misses Comegys, 20 00  
 Mrs. W. W. Farr, for Orphan, 20 00  
 For Bible Reader in Japan, sup. by Mrs. Carstairs, 60 00  
 For Jubilee Fund (add'l), from Mr. and Mrs. L. H. Lipman, 5 00  
 Jubilee Fund, from "Philadelphia Branch," 300 00  
 Freight fund, 12 30  
 \$987 30

MRS. WM. WATERALL, Treasurer.

SUMMARY.

Allahabad, \$768 00  
 Calcutta, 189 45  
 Cawnpore, 216 00  
 Fitehpur, 764 00  
 Jhansi, 225 00  
 China, 210 00  
 Japan, 635 00  
 General Fund, 727 60  
 Jubilee Fund, 362 00  
 Lnk subscriptions, 2 00

Total, \$4,099 05

MARGARETTA WEBB HOLDEN, Ass't Treas.

Interest and dividends, October, 1910, \$844 89  
 Legacy from Estate of Louisa S. Freeman, 7,620 00  
 Interest and dividends, November, 1910, 312 50  
 Interest on United States Steel Co. bond, gift of Dr. J. Ackerman Coles, for medical supplies, Cawnpore, in memory of Mrs. Maria A. Hoyt, 25 00  
 Interest and dividends, December, 1910, 1,643 14

\$10,445 53

JOHN MASON KNOX, Treasurer.

RECEIPTS OF THE PHILADELPHIA BRANCH.

December, 1910.

(Mrs. Wm. Waterall, Treasurer.)

Interest on Miss Harriet S. Benson Fund, \$250 00  
 From Miss Laura Clark, 1 00  
 Interest at "Provident," 73 24  
 For Jubilee Fund, from Mr. and Mrs. L. H. Lipman, 5 00

From the Misses Comegys, for Kalunji, Mary A. Merriman Orphanage, Cawnpore, 20.00; and for general work, 5.00, 25 00

Through Mrs. W. W. Farr—  
 Mrs. Wm. Wilkins Carr, \$5 00  
 Mrs. Edmund K. Goldsborough, 5 00  
 Miss Anna Randolph, 3 00  
 Miss Annie P. Newbold, 2 00  
 Mrs. A. Edwin Taylor, 1 00  
 Mrs. J. B. Wattson, 1 00  
 Miss Joanne M. Hogan, 1 00  
 Mrs. Caroline H. Field, 1 00  
 Mrs. Alex. P. Robinson, 1 00  
 Miss Caroline Farr, 3 00  
 Mrs. Jas. Carstairs for Bible Reader in Japan, 60 00  
 Mrs. J. Lewis Crozer, 30.00; for M. A. Stotesbury scholarship, Calcutta, and 30.00 for general work, 60 00  
 Mrs. Wm. W. Farr, 50 00

Total, \$193 00

Through Mrs. Shoemaker, for Jubilee Fund—  
 From Miss Rachel Lowrie, \$1 00  
 From Mrs. Thos. M. Montgomery, 1 00  
 From Mrs. Jas. P. Dunwoody, 1 00

Total, \$3 00

Through Mrs. Waterall—  
 From Mrs. J. Clifford Jones, for general work, 5 00  
 Mrs. Wm. Waterall, 5 00  
 Mrs. Haeseler, 2 00

12 00

Total, \$562 24

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT AND MARIA ACKERMAN-HOYT MEMORIAL HOSPITALS, JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.  
 Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.  
 Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.  
 Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.  
 Mrs. Lavinia Agnes Dey, } Anthony Dey.  
 Mrs. Mary B. Humphreys Dey, }  
 "In Memoriam"—A Sister.  
 Eleanor S. Howard-Smith Memorial—Friends.  
 Charles M. Taintor Memorial—A Friend.  
 Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.  
 Associate Congregational Church, Baltimore.  
 Mrs A. L. Lowry.  
 Peace—Mr. S. T. Dauchy.  
 Annette R. Lapsley Memorial—Miss A. S. Lapsley.  
 William H. Harris } Their Children.  
 Mary A. Harris }  
 Mrs. Henry Johnson—Friends.

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The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

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